true worship and the inalienable right of every individual soul to approach and to adore, in reverence and in praise, the Almighty Author of all. The Rishis proclaim love to be the final purpose of God's Universe, love of man for man in an all-embracing brotherhood, love of man to God as the profoundest and loftiest of human affections, ,both of these springing out of God's own love of love and delight in love and in particular His ever-flowing love for the children of men. The Rishis proclaim that we have within ourselves, if we properly interpret and wisely trust our own faculties, incontr.overtible testimony that we and the world in which we live are the off-spring of God, made of His own essence, that He is our Father, that we are His children, that He cares for us and loves us, that we may enter into actual communion with Him in adoration, meditation and prayer, drawing from that communion, peace, gladness, and moral strength and that He will bring about in the end the triumph of good over evil, of righteousness over sin. The Rishis declare the three-fold principle of God-Head *(Sat, Chit, Anandam)* beyond which no possible conception of divine nature, ancient or modern,

eastern or western is
possible The first, as stated by Protab Ch
under Muzumdar,
is th.3 force whereby God holds His own
Being and gives
being to others ; the second is the force by
which He has
intelligence and gives intelligence to
others ; the third is the
force whereby He has love and joy and
confers love and
joy upon others. The first is Existence, the
second is Reason,
the third is Joy. The first means the reality
of being or
creation ; the second is the real ty of
intelligence in all
things made ; the third is the rea ity of
love or joy. The
above three names of God, *Sat, Chit,*
Anandam, correspond
to this spiritual analysis. The Rishis also
name the first
as *Brahman,* the second as *Paramatman,*
and the third as
Bhagvan. Brahman means " He who is
great and makes